

SOUL OF MAN UNDER SOCIAL:
STu 207

public in art-matters, and is to be deplored. But
was not in the subject. "Raphael was a great arti-
t painted his p. /rtrait of the 'Pope. When r^u painted
his f,nd infant C:,r?>t>, he was not a rre^t artist at
all. Christ ha.: no
mes*i:;;o for tl v,? Renaissance, \which was wonderful
because it
brought an :u^:J at varianre with his, and to find
the presenta-
tion of the real Christ we must fo to medieval
art. There he
is one in&imed and marrul; one who is not comply
to look on,
because Beauty is a joy; one who is not in fair
raiment, because
that may be a joy also: h'j is a beggar v/ho has a
marvellous
soul; he is a leper whose s-ju! is rlvine; he nu-jds
neither property
nor health; he is a God reaii^ru^ his perfection
through pain.

The evolution of man is slcr.v. The injustice of
men is great.
It was necessary that pain should Lts put forward
as a moce of
self-realization. Evjn no»v, in som-i places in the
worM. the
message of Christ is n-,":c-ssary. No one who lived
in modern
Russia cvu3J possibly rejili^o his y>;rfcation
except by pj.in.
A fuv.* Russian artists huv>; r=aliztid tlvirr:stlives
in Art^in a
fiction that is medieval in character, because its
c.^mir.j.nt n.Jte
is the realization of men through suffering. But
for those who
are not artists, and to whom there is no mode of
life but the
actual life of fact, pain is the only door to
perfection. A Russian
who lives happily under the present system of
government in
Russia must either believe that man has no soul,
or that if he
has, it is not worth developing. A Nihilist who
rejects ail
authority because he knows authority to be evil,
and welcomes
all pain, because through that he realizes his
personality, is a
real Christian. To him the Christian ideal is a
true thing.

And yet, Christ did not revolt against authority.
He accepted
the imperial authority of the Roman Empire and
paid tribute.
He endured the ecclesiastical authority of the
Jewish Church,
and would not repel its violence by any violence
of his own.
He had, as I said before, no scheme for the
reconstruction of
society. But the modern world has schemes. It
proposes to
do away with poverty and the suffering that it
entails. It
desires to get rid of pain, and the suffering that
pain entails.
It trusts to Socialism and to Science as its
methods. What it
aims at is an Individualism expressing itself
through joy. This
Individualism will be larger, fuller, lovelier than
any Indi-
vidualism has ever been. Pain is not the ultimate
mode of
perfection. It is merely provisional and a

protest. It has
reference to wrong, unhealthy, unjust
surroundings. When the
wrong, and the disease, and the injustice are
removed, it will